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The Christian Sun

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THE ROAD LEADS HOME.

Oh, pilgrim, as you journey, do you ever gladly say,
In spite of heavy burdens and the roughness of the way,
That it does not surely matter all the strange and bitter stress,
Heat and cold, and toil and sorrow—'twill be healed with blessedness,
For the road leads home?

Home! the safe and blissful shelter where is glad and full content,
And a companionship of kindred; and the treasures, early rent
From your holding, shall be given back, more precious than before.
Oh! you will not mind the journey with such blessedness in store,
When the road leads home.

Oh! you will not mind the roughness nor the steepness of the way
Nor the chill, unrested morning, nor the dreariness of the day,
And you will not take a turning to the left or to the right,
But go straight ahead, nor tremble at the coming of the night,
For the road leads home.

When often for your comfort you will read the guide and chart,
It has wisdom for the mind and sweet solace for the heart;
It will serve you as a mentor, it will guide you sure and straight,
All the time that you will journey, be the ending soon or late—
And the road leads home.

—The British Weekly.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

HYPOCRISY.

Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father who is in heaven. Matt. 6:1.

It is not enough to do the right thing. One must do right things with a right motive. And it makes no difference whatever as to how good or how great the right thing is, if the motive is wrong the deed is wrong. One may visit the sick, help the helpless, give thousands to charity, and yet be wrong and do wrong in the whole process. If one does these things to get praise of men, or to be made conspicuous, or famous in any way, one would better not do them at all. Doing a right thing with a wrong motive is hollow hypocrisy. You can make nothing else of it. The one who does such things is not caring about the good done, but about the praise to be received and the approbation of others.

Of all vices, faults and sins of man our Savior most often speaks, and with most vehemence, against that of hypocrisy. If His righteous soul could hate, it may be said He hated, most of all, hypocrisy. "Hypocrites" were always the grand climax of His denunciations of evil doers. "Ye Scribes, Pharisees, hypocrites," hypocrites being the last class named therefore the ones uppermost and most emphatic in His mind when it came to evil doers. In your deeds, in your praying, in your fasting be not as the hypocrites are.

That is to say, He was evermore opposed to shams, shows, and make-believes of every kind. The trouble with the age in which He lived was just this: It was a sham and a show, a barren, hollow, hypocritical age. Men observed the outward law, but inwardly, at heart, in secret they were insincere, treacherous, irreverent, vile. They were wolves in sheeps' clothing.

This made the contrast exceedingly striking. Above all things else our Savior was sincere, frank, direct, true, genuine, open, honest, manly. And Christ makes His followers so. There are no hypocrites, double dealers, double-faced ones, in the real army enlisted under the banner of our King. He will not have them there. There are people who are bombarding the gates of Heaven with their seeming righteousness who will never enter there. There are those who are bombarding those same gates with their seemingly pious phrases who will never enter. There are those doing pious penance before the gates, with their fastings, their alms, their prayers, who will never enter.

Do you observe that Jesus chose the very heart and center of religious worship as that to which hypocrisy goes with its teaching and deception? In the lesson of the day, alms-giving, prayer, fasting, are three observances, all religious, that He speaks about. Now in these often there is hypocrisy. That is to say hypocrisy attacks ever and always the highest and the holiest. It seeks the high seat in the synagogue. This is why it is the meanest and most to be avoided sin. It seeks to defame and destroy the highest and holiest of which the human heart is capable. Hypocrisy is that deadliest of human poisons which seems to enter the soul and destroy all that is true and good and pure there.

Examine your heart and see if there is a stain or taint of this foul thing called hypocrisy there. If so, seek first of all, by God's help to get it out, or it will keep you out of all that is worth while in this life and in that to come.

A PLATFORM WORTHWHILE.

While the churches are talking of union one with another, of unity in spirit it and operation, of brotherly love and Christian fellowship, and while all are wanting a suitable and proper platform to come together upon, we respectfully submit, for consideration, the following, which many churches and congregations have tried successfully for more than a hundred years now and have not found wanting in any particular, to wit:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all Christians. Consider these, my brethren, and see if they are not Scriptural and sufficient.

WOMENS' MISSIONARY SOCIETIES.

The women of our Southern Convention are awaking to a sense of their privilege, power and responsibility in the matter of missions. Henceforth there will be somewhat doing in this line among our churches. Our women, blessed be God, have heard the call and do realize, to a degree, at least, that we of the Christian Church and faith have our burdens to bear and that they can help and will help. The Convention, at its recent session elected a Woman's Board for Home and Foreign Missions. That Board met in Raleigh last Wednesday, 22nd, and organized for work as follows: Mrs. C. H. Rowland, Franklin, Va., President; Mrs. L. F. Johnson, Raleigh, N. C., Vice President; Mrs. W. H. Carroll, Burlington, N. C., Recording Secretary; Mrs. W. T. Walters, Winchester, Va., Treasurer; Mrs. W. A. Harper, Elon College, Corresponding Secretary; Miss Bettie Stephenson, Boone, N. C., Supt of Y. P.'s Societies, and Cradle Roll Departmenet. The other member of the Board than those named above, is Mrs. W. H. Elder, Richland, Ga. The Board had a busy session, and besides organizing did much other work of far reaching import. The Board calls upon the Societies now being organized to raise $1.000.00 for Missions the present year. It is proposed to divide the moneys raised equally between Home and Foreign Missions. All money raised should be sent to Mrs. W. T. Walters, Treasurer, who will give proper credit and see that the money goes to the place and use intended. All dues as well as "specials" should go through her hands so that our minutes and records will carry proper credits. The Board was gratified to receive a helpful and encouraging letter from Mrs. Emily K. Bishop, Dayton, O., President of the Woman's Board of the A. C. C., and her suggestions were appreciated and acted upon.

The Board greatly desires all Societies in local churches to form Mission Study Classes for the purpose of studying and learning more about mission needs and demands. The following books were recommended for such classes: Western Women in Eastern Lands; Decisive Hour of Christian Missions; Aliens or Americans; Sunrise in the Sunrise Kingdom. And, for childrens' Societies, Mission Stories, by Mrs. Burnett. All of which books are to be on sale at The Christian Sun office, Elon College, N. C. The Board is enthusiastic over its work and results will follow. The full proceedings appear elsewhere in The Sun this week.

ELON COLLEGE COMMENCEMENT.

Next week the glad throngs will foregather from afar and nearby to celebrate the closing of Elon's twenty-second year. The tide of life runs high, and social enjoyments reach a joyous climax at commencement. It marks the end of school days for some, and the beginning, for better, for worse, of life's battles in the great conflict. Because a college commencement is an epoch in some lives, a punctuation mark that will never be lost

sight of in life's reading and record, it becomes intensely interesting to all.

Elon has had the happiest, most hopeful, most promising and prosperous year of all its twenty-two, and so its close gives promise of unprecedented pleasures and privileges. The program has been prepared with care and all its features are worth while. Saturday, June 1, 8 P. M., Class Day Exercises. Sunday, June 2, 11:30 A. M., Baccalaureate Sermon, by Rev. J. F. Burnett, D. D., Dayton, Ohio, 8 P. M., Baccalaureate Address, by President Harper. Monday, June 3rd, 8. P. M., Exercises (orations and essays) by representatives of the three Literary Societies. Tuesday, June 4th, 11:30 A. M., Annual Literary Address, by Hon. R. B. Glenn, Ex-Governor of North Carolina. Wednesday, June 5, Commencement Day, 10:30 A. M., Graduating Exersizes, 3 P. M., Society Reunions; 4 P. M., Art Exhibit; 5 P. M., Alumni Association, 8 P. M., Alumni Address, by De Roy Fonville, Attorney-at-Law, Charlotte, N. C. There are seventeen in the graduating class who are to receive A. B. and Ph. B. degrees. There will be several to receive certificates and diplomas in the Departments of Music, Art, and Expression, and some who will receive their M. A. degree. All in all it promises to be an uncommonly interesting commencement and large numbers are expected in attendance.

A STRAIN ON OPTIMISM.

Try to be optimistic all you may, and now and then appalling facts loom up which jar you. Our optimism is bound up with our belief in the power of the Christian religion to triumph. For if this be vanquished we are indeed of all men most miserable. But when we read that the Legislature of California adopts a law forbidding the name of Jesus the Christ to be used in public schools, or pronounced from a text book; and when we observe that the State of Illinois will not allow the Bible to be read in its public schools; and that New York has half dozen Jew judges on her bench who will not allow the name of Christ, and scores of Jewess school teachers in her public schools who will not allow a pupil to pronounce the word Jesus in their presence: when we consider these and such things taking place around us we repeat that there is something of a strain on our optimism. Christianity has yet a stupendous task to perform in this world.

Four men, two druggists and two managers of "Clubs," of Charlotte, N. C., were fined $500. each and cost last Monday for retailing liquor.

EDITORIAL COMMENT.

Senator Gore.

We had the privilege of hearing United States Senator Gore in an address of an hour and a half at Raleigh last Friday evening. We do not regret our trip to Raleigh, nor the time spent, on this account. It was all worth while. It was more than that; it was a real privilege. It gave us new courage, larger hope, a brighter prospect, and left an exceedingly agreeable taste in the mouth.

At first you pity the man because of his total blindness, but soon you forget the object of pity and begin to admire the man for his charm of manner, grace of bearing, gesture and attitude, and then you are charmed with the melody of his easy voice, the perfection of his limp and lucid sentences, the sweetness and the fragrance of the complacent and gentle spirit behind the spoken word. It was a political seech Senator Gore was making, a discussion of political measures, men and candidates, and it was a speech of power, force, and fervor; and yet there was not an offensive utterance from start to finish. He was fair to friend and not unkind to foe. He treated with great justice and magnanimity the men and issues whom he opposed. Yet he held the undivided attention of his audience of three thousand and carried them with him to his logical and inevitable conclusions.

Here is one of the sweetest-spirited men we have heard in public and political discussion in many a day. And here is one of the most optimistic men we have seen or heard anywhere.

He knows the Bible and often quotes it. He has a fine sense of humor and is masterful in storytelling. Senator Gore's language is chaste, elegant, flawless. His learning is broad, thorough, cosmopolitan. His grasp of men and measures is comprehensive, powerful, profound.

Here then is the lesson that this blind man has for us:

1. A man may be a successful partisan politician, and yet be fair to all, unjust to none, and complacent in every utterance.

2. Though handicapped because of physical deformity, total blindness, he may apply his mind to learning, his hand to skill, his heart to wisdom, and so accomplish much, even rising to highest stations of service, honor and usefulness, in this marvelous, mighty, majestic republic of ours. We wish every young man in all America who is endeavoring to struggle up through disadvantages and difficulties could hear Senator Gore.

—There is no congregation more deserving of financial assistance, and one that will appreciate it more, than at Winchester, Va. The work is exceedingly promising and great things have been undertaken there. Any contribution sent Pastor Walters will be wisely applied. Read his Winchester Letter this week.

—The erudite Charlotte Evening Chronicle deposeth:

"The Chronicle cannot understand the logic of the minister, who on the last go round, asked Richeson if we was "willing to die for Jesus' sake.' Richeson was not dying for Jesus' sake;he was paying the just penalty for the most dastardly crime that a man can commit, barring not even the unmentionable crime for which lynching is the usual result. The love and mercy of God may be boundless enough to save a man after such a crime and a charitable person may hope that Richeson's soul was saved, but this slush about Richeson dying for Christ's sake is nothing less than sacreligious."

With [illegible] which [illegible]ogy we agree, except the spelling of that last word. Why will the dearly beloved even of the household of faith insist on destroying the force and effect of a good word by misspelling it?

—In a personal letter, brimful of joy and good fellowship, Dr. A. W. Lightbourne, Dover, Del., declares he had a great and good time both at the Convention and at Greensboro. "The proceedings and discussions at the Convention," our good brother writes, "afforded me both mental and spiritual stimulus. The cordiality and hospitality of which I was the fortunate recipient at Elon and at Greensboro will continue to warm and cheer my heart while memory survives. I shall never cease to have the most grateful recollections of Elon College, its gifted faculty, its noble student body, and its exceptionally congenial college community, that constitute the charming circle of fraternal and sympathetic influence, so seldom found and so greatly needed in college life and association. My sojourn in Greensboro also was one of the most delightful experiences of my life." Dr. Lightbourne will excuse this infringement of courtesy on our part, this of giving to print that which was purely personal; but we gave this so that we might have opportunity of saying on behalf of all who attended Convention, and of our Greensboro people as well that our brother's great services, his congenial talk, his wonderful messages of love and of life, were inspirational to the highest degree and helpful indeed to all who were privileged to hear him.

GREENSBORO LETTER.

Our Greensboro Church has been blessed with three very successful and inspirational series of meeting within the last eighteen months. On February 23, 1911, Mr. and Mrs. Chas. U. Butler, evangelistic singers, of national reputation, consented to begin a series of meeting with us, which lasted for ten days and was productive of great good; giving the church a new conception of its strength, its mission and an extended vision of its duty and possibilities. With the beginning of this meeting the church seems to have been inspired to take a step onward which prepared us for the good meeting held last fall with Bro. I. W. Johnson, of Suffolk, Va., to do the preaching, who rendered a most valuable service.

For more than a year we had been in correspondence with Rev. A. W. Lightbourne, D. D., of Dover, Delaware, trying to induce him to leave his busy pastorate and devoted people for the short time of ten days, the same to be spent with us in evangelistic meetings. By the first of April I had assurance from the Doctor that our persuasion had prevailed and Providence permitting he would be with us on date mentioned and for the requested time. This gave him the opportunity of attending the Southern Christian Convention, which otherwise he could not have.

On Friday evening, after the Convention closed in the afternoon, the opening service of the series of meetings was held. A large congregation gathered for this hour's worship, during which we listened with rapt attention to a most profound sermon delivered by Dr. Lightbourne, "Personal Evangelism" being his central theme. From the very beginning, the audience was impressed with the unlimited ability and marked spiritual power of this great preacher. 'Tis useless to say that the congregation increased for this could be but a natural result, with such a man in the lead. The seating capacity of the church was taxed to the uttermost and on Sunday night a large number were turned away. The people came, not as an uninterested throng, but as a people attracted and held by the plain, simple, practical presentation of the Gospel, presented by a man under the influence of, and filled with, the power of the Holy Spirit. The meeting resulted in great good for our work, more than sixteen professions of faith were made and on the closing day, six united with the church. The influence of the meeting still continues. An additional member was received at the mid-week prayer-meeting and seven were baptized. Three others were received into the church at the eleven o'clock service Sunday, there being one other conversion and an nother additional member received Sunday evening. The unusual feature of the meeting was the large number of men attracted and benefitted by Dr. Lightbourne's preaching. Eleven out of the number converted were men; but one child, made a profession during the entire meeting, and six out of the ten who united with church are men—as a result of these three meetings and persistent personal work, 68 members have been received into the fellowship of the church.

e were very glad to welcome several visiting ministers and laymen during the meeting, some of whom were: Drs. W. S. Long, J. O. Atkinson, and W. C. Wicker; Rev. H. E. Rountree, E. M. Carter, A. W. Andes, and several ministerial students from the college. Laymen, Bro. J. D. Gunter and Major E. Moffitt.

Fortunate indeed was our church in securing the services of Dr. Lightbourne, who completely won the affection and fellowship of the entire congregation. Their sympathis and prayer bear him up in his religious endeavors. L. E. Smith.

Later—The above was intended for last week's publication. At each service Sunday (May 26) an additional member was received, making a total of 13 as a result of the meeting. L. E. S.

THE MINORITY CHURCH.

It is not an unmixed calamity—it is often not a calamity at all—for a church to be second or third in a town rather than to be in the leading place. Of course it is pleasant to live where the great throng thinks your way, for it is human to love a crowd, but it is often a serious disadvantage. The average man is in a better position to grow when he has to fight. With nothing to do but hold the leading place socially and otherwise, a church is apt to become soft and flabby. They who struggle are the ones who grow strong. This is why the poor college boy outstrips the young man with his pocket full of money. It is by no means the difference in mental capacity, but in the discipline the boy without means gets and the other misses. It is exactly so with a church. The members develop the heroic in their nature under difficulty and struggle. It is far easier to reach and develop the liberality of the individual members in a small than a large company. We do not like to give. It goes against the grain with most of us, and we will not give unless we have to. In a weak church it becomes a necessity for all the members to do their best in order to keep it going and under the financial strain we grow in the grace of giving. But there is another and a greater blessing that comes to the church that is small and weak and that is in the purity of its membership. It is hard to exercise discipline in a great big overgrown church. It has to be exercised in one that is struggling for its life. Did you ever notice that the minority church is usually the one that enjoys the largest degree of the respect of the community because of the moral tone of its members? We have noticed that many a time. It is a pretty hard thing to discipline a rich man with prominent and influential family. Such a man and such a family are accustomed to having their own way everywhere, and to our shame be it said, that same spirit gets into our churches. A poor man must walk straight or he will be attended to in short order. It is out of all harmony with the spirit of Christ of course, that these distinctions should exist, but they do exist and for this reason the minority church finds it much easier to purge its rolls of dead branches than the strong and socially prominent church. A third blessing that comes to the weak church is in the fine and brotherly fellowship it develops. The members get closer together. They have to. The barriers between them are broken down. They must live in harmony and peace because they cannot afford to fall out and fight. For many things the writer is frank to say that he would rather belong to a minority church than to one that dominates everythings and poses as the social factor of the town. As a matter of fact it does no such thing, but it thinks it does, and the effect is the same as if it really did. It becomes more of a club than a church and as it strives to control the social life of the people it lowers its moral tone and loses the respect of all right-thinking people. Gradually it drives the very cream of its membership out and the little church around the corner gathers them into its fold. This is not always true of strong and wealthy churches, but it is too often true. The minority church is saved from this danger and a great many others we have neither the time nor the space to mention in this article. We have often heard people bewail the fact that the church to which they belong is so weak and poor, when if they only knew it they are enjoying advantages and blessings as its members that would never come to them in the large and wealthy churches that excite their envy.—Charity and Children.

The Massachusetts legislature has voted down a bill to give the vote to women.

MORAL OBLIGATION.

There is an immediate and pressing need of placing the most forceful emphasis upon the moral obligation by which one is bound when he has voluntarily united himself with any organization, whether it be secular or religious. At the very outset it is to be taken for granted that when a man enters into association with others for certain specific purposes, he will be a loyal friend and a frank supporter of the body, in relation to its fundamental principles, policies and practices. Absolute and identical agreement upon all of the merely minor questions which may arise in connection with the activities of the body, is not necessarily a moral obligation. A limited margin for differences of opinion in reference to subordinate matters may properly be allowed. But it is altogether a different thing when a members of a Christian body of believers not only disbelieves some of the foundation doctrines of the body but openly antagonizes them. It is not a question of the right of personal liberty. The member's moral obligation to be loyal to his profession of friendship for and devotion to the cardinal tenets of his church, rises far above any indulgence in personal liberty which would militate against these tenets And very particularly true is this principle in its application to one who occupies the high office of a minister who is trusted as the leader of a church whose greatest spiritual interests he has vowed to serve with all fidelity. He is entitled to no freedom of thought, which if persistently expressed, would lead some of the members—perhaps many, into errors of a fatal character His moral obligation bids him to refrain from indulging in any theological or scientific speculation which, if accepted by the hearers, would ease them to be skeptical toward the main beliefs of their church, and other vital doctrines of the Bible itself. Moreover, when a minister no longer agrees with the doctrines and practices of his church, he is under the strongest moral obligation to at once leave that body and go among those who agree with him. C. H. Wetherbe.

MAKE THE HOME LIFE BEAUTIFUL.

Let me say to parents.—Make the home life beautiful, with-out and with-in. The memory of the beautiful and happy home of childhood is the richest legacy parents can bequeath to their children. The heart will never forget its hallowed influences, and it will be a joy to which the years will only add new sweetness.

Such a home is a constant inspiration to good, and is a constant restraint from evil.

If by taste and culture we adorn our homes and grounds and add to their charms our children will find the quiet pleasures of rural homes more attractive than the whirl of city life. Such attractions and enjoyments will invest home-life, school-life the whole future of life, with new interests and with new dignity and joyousness, for life is just what we make it. We may by our blindness live in a world of darkness and gloom, or in a world full of sunlight and beauty and joy, for the world without only reflects the world with-in.

The tasteful improvement of grounds and home exerts a good influence, not only upon the inmates, but upon the community. An elegant dwelling, surrounded by sylvan attractions is a contribution to the refinement, the good order, the taste and prosperity of every community, improving the public taste and ministering to every enjoyment.

Geo. M. Holder.
Langdale, Ala.

SUFFOLK LETTER.

Kenneth Floyd Gay, born March 28, 1872, in Isle of Wight County, Virginia, died of consumption at home in Portsmouth, Virginia, May 20, 1912. The disease was contracted and not inherited and lasted less than eight months.

He was the son of John M. Gay who died January 4, 1899, his mother having died previous to that time. Three brothers and three sisters survive him, John L. Gay, Benjamin P. Gay, Zenas A. Gay, Mrs J. M. Bradshaw, Mrs Emily B Warner, and Mrs. Annie Maude Richmond.

Floyd, Zenas and Annie Maude were all students at one time in Elon College, and will be remembered by a host of young people.

Floyd was married to Miss Ollie May Foil of Portsmouth January 16, 1910. His wife was faithful and survives him.

His stepmother, Mrs Eugenia B. Gay, remained at his bedside for many weeks and till the end came. A mother could not have done more nor more lovingly.

His brothers stood by him with means, affection, and unsurpassed devotion. Zenas was especially thoughtful and self-sacrificing in his interest and assistance. When the malady was discovered he was started to Denver, Colorado, October 5, 1911. Thence he was taken to Silver City, New Mexico; and in February 1912 to Asheville, N. C. April 2, 1912, he started for Portsmouth where he lingered till the end.

During these months his mind was absorbed by soul-interests. He made a profession of religion and united with Elon church while in college; but railroad express service led him away from religious associations and devotions. These last months were months of return not only to his home but to his Savior. Step by step he came into the resignation and trust that faces death peacefully and hopefully. His young life ebbed out to flood in glory. Sad indeed is the loss of one in the bloom of manhood, but that sadness is radiant with the light of a day without night to follow.

The funeral services were held at the Foil residence in Portsmouth forenoon of Wednesday May 22, 1912, Rev. Dr. John Harmon of Methodist church assisted and Miss Ross sang "Jesus Lover of My Soul" and "Abide With Me."

The floral offerings were many, beautiful, and signs of sympathy and friendship. The pall was a mass of beauty and fragrance. Out in the quiet city of the dead the young form was laid, up into the new home his spirit was welcomed by loved ones gone before, and back to their homes his kindred and friends returned to battle again with earth's trials and sorrows. But the young widow sits solitary among all the mourners, with nothing left but hope of reunion in the sweet bye and bye.

There is one thought that lightens the burden of bereavement and that is the solemn fact that there is no entrance into the gates of pearl except through the grave. Jesus went there Himself and He broke its bars and left angels to tell the story of His resurrection. W. W. Staley.

Thanks.

Will you permit me a small space in your paper to thank the friends for their kindness to me.

To the officers, members, and friends of the Eastern Virginia Christian Conference, mercy, grace, and peace be unto you from God our Father and from our Lord Jesus Christ. This is to thank you for your kindness to me. You have given me six or seven months education and all the marks I have made in my class are yours. I haven't wasted my time, but have showed my appreciation by using every minute of it. Oh, how great a comfort it must be to you, to be able to help one who needs to be helped, so that when the joys of advancing years shall have come, you may be able to rejoice and say I have helped to develop that life. I am yours truly, W. F. Cummings.

Norfolk Mission College, Norfolk, Va.

—The memorial exercises at Damascus, Orange Co., Rev. A. T. Banks pastor, last Sunday were largely attended and the floral offering profuse. The singing by the trained choir was greatly enjoyed by all. It was a great pleasure to this writer to be present and greet again so many dear friends and those beloved in Christian service and fellowship.

NOTES AND PERSONALS.

Senator Simmons says the Senate will not adjourn until all tariff measures voted on by the House have been passed upon by the Senate.

—Rev. W. T. Walters, of our Winchester, Va., church received six good members into fellowship on Sunday, 19th. The Winchester work gives promise of continued growth and success.

—Holy Neck, Nansemond Co., Va., still keeps her record for great crowds and good collections on third Sunday in May. This year was no exception, and the collection for Conference claims was $236.53.

—Prof. Jerome Stockard last week resigned the presidency of Peace Institute (Presbyterian college for young women) and was succeeded by Dr W. McWhite, pastor of the Presbyterian Church, Raleigh. Prof. Stockard remains with the college as teacher in English.

—As a result of the Lightbourne meetings in Greensboro, Pastor Smith says he has received one or more members at every regular preaching service since the meetings closed. Dr. Lightbourne did indeed a marvelous work in Greensboro and the effect produced is beneficial in the extreme.

—Much to the delight of the congregation he served so faithfully for many years, Dr. J. P. Barrett has been preaching at the Memorial Temple, Norfolk, during the month of May. Dr. Barrett, who is on the Board of Trustees, will attend the commencement at Elon College June 2-5 before returing to Dayton, Ohio.

—Sidna Allen, the leader of the gang who shot up the Carroll County Court, and whose brother, Floyd Allen is now under sentence of death, is under $5,000. bond to appear in Federal Court Greensboro next Monday. Of course Sidna will not appear, and it is presumed that the $5,000 forfeit bond will be offered as an additional reward for his capture, dead or alive. Allen was convicted of perjury in this Court for counterfeiting and had been given a new trial with bond to above amount. The bond is signed by the two Allens, Sidna and Floyd, and by three other Carroll County men.

—The editor knew well, and held in high esteem, Floyd Gay, who, on May 20, peacefully fell on sleep at Portsmouth, Va., and about whose untimely going Dr. Staley writes so beautifully this week. Few persons made more friends at College than Floyd, every one of whom will learn with grief that they shall see his cheerful, sunny face no more till they greet him in the brighter home above. To his bereaved companion we extend the sympathy of one who numbered her husband among his friends and who served as his pastor in the days when he first sought and found the true Light.

—Our memorial column carries this week, from the Deacons of Greensboro First Church, a record of a life wrought out in faithful, efficient and loyal service. Deacon Thompson, whose going away is chronicled, was a good man, and one who loved his church like he loved his own home. He loved his fellowman well, served his God with willing obedience, was faithful to every call of duty, zealous in every righteous opportunity, and died a faithful soldier of the Christ who had redeemed him and Whose he was. Blessed be God for the memory of such a man, a father in Israel, a man whose faith and piety no one doubted.

—For broad-mindedness and liberality in church principles commend us to Deacon Hemphill, the distinguished editor of the Charlotte Observer who though a devoted blue-stocking Presbyterian of the Psalm-singing school, declares that he would be willing for Hon. William Jennings Bryan, another loyal Presbyterian, and certainly a very great man, to become a Bishop in the Methodist Episcopal Church and thinks Mr. Bryan would make "a fine Bishop." The fact that the Deacon "should be glad to share with the Church the trouble we have had with him (Bryan) in the State" detracts nothing from his fine spirit of liberality. Is it not often that a Presbyterian is willing to concede so great a boon to a Methodist.

—The Charlotte Observer of recent date makes this interesting observation:

"North Carolina is one of the great educational centers of the South. We should say that the education belt lies between Greensboro and Raleigh. Within a distance of less than one hundred miles there are two colleges in Greensboro, Elon College, denominational school of the Christian Church; the old Hillsboro Academy; the original Bingham school, at Mebane; the University of North Carolina, at Chapel Hill; Trinity College, at Durham, and in Raleigh, Peace Institute, St. Mary's College, and numerous other academies and high schools of great merit and large possibilities. North Carolina, it will be seen, believes in education, and it believes also in education to the affairs of real life the principles that are taught on all economic and social questions upon which instruction is given in all these flourishing institutions. A people is great just as it is educated."

—Last Saturday the hosts gathered at Shallow Well Church, Jonesboro, N. C., in their annual memorial services. This is an occasion of far-reaching interest and influence in this church and community. The cemetery is kept in spotless manner. The people make this an annual home-coming season, several speakers are invited to address the people, flowers and abundant dinners are provided and the day is spent to great social and spiritual profit. Rev. Jas. L. Foster is the popular pastor and his splendid choir charms everybody with sweet music. Our good friend J. Walker Kelly seems to be silent master of ceremonies and Bro. J. D. Gunter, of Sanford, is always there, smiling, happy, and hand-shaking. Bro. I. S. Kelly was exceedingly helpful to us in our work for The Sun and hy his good offices we added several new names and secured renewals for the church paper. We have nothing but pleasant recollections of the day at Shallow Well and of meeting the many friends there again.

—Owing to insurrections and disorders in Cuba, the third and fourth divisions of the Atlantic battleship fleet were ordered to take on their full quota of marines and hold themselves in readiness for sailing for Cuba at any moment to protect American lives and property. A dozen warships are to be in the vicinity of Cuba within the week. Labor troubles and petty insurrections are at the bottom of the troubles.

—Three great Presbyterian Assemblies are to meet in Atlanta, Ga., next year, and at the same time, viz.: The General Assembly of the Presbyterian Church in the United States; the General Assembly of the Southern Presbyterian Church; and the General Assembly of the United Presbyterian Church. Commenting on this, The Charlotte Observer observes: "With these three assemblies in session in the same city at the same time, it is thought that plans for union may be worked out. The distinction between these several branches of the Presbyterian faith is largely sectional, although down to this time, in the case of the United Presbyterians, it has been somewhat doctrinal, but doctrinal, as we understand it, only as to the question of Psalmody, the United Presbyterians holding in a sort of loose-jointed way to a so-called Scriptural Psalmody as opposed to the Hymnody of the other Presbyterian churches. Upon all essentials they are agreed."

For the sake of convenience and good fellowship and Christian harmony we suggest that when these Assemblies get together they adopt something like this: In essentials, unity, in non essentials, liberty, in all things charity. And then adopt

the Bible as their only "creed," make Christian character the text of fellowship, adopt the name, Christian, as a sufficient name, sing the Doxology, adjourn in peace and in hope of eternal life.

CHURCH EXTENSION IN THE SOUTH.

By Rev. P. H. Fleming, D. D.

The term South means one of the four cardinal points of the compass that is directly opposite to the North. South is the region lying southward from the position of the speaker or writer. In the United States the South is spoken of as that position of our country lying south of the Mason and Dixon's line, including the former slave States; particularly in recent use, those States which seceded in 1861. But the term South as used in this article has reference to those States, with one exception, which are geographically denominated Southern States. They lie between parallels of twenty-five and thirty-seven degrees north, and embrace about the same breadth of latitude as the middle Atlantic and New England States together. According to present day classification there are eleven of these States beginning with North Carolina and ending with Oklahoma. They contain about one fourth the area of the United States and have a population of 21,987,927. In this territory we must include Virginia though geographically it is classed as a Middle Atlantic State. But Virginia is included in the boundaries of the Southern Christian Convention and was once geographically classed as a Southern State and in histoy, action, character and affiliation Virginia is Southern. Virginia has been and is one of the strong holds of the Christian Church in the South. North Carolina and Virginia are twin sisters in our Southern Church work; and cannot be divorced. North Carolina gave us the organization and Virginia named that organization "Christian." This then gives twelve States and a population of 24,049,579; and since I know of no boundaries having ever been suggested or fixed for the Southern Christian Convention—I would define the territory as including Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Tennessee and Oklahoma. The States now represented in the Southern Christian Convention are Virginia, North Carolina, Georgia and Alabama. The conferences sending delegates to this convention are the Eastern Virginia, Virginia Valley Central, North Carolina and Virginia, Western North Carolina, Eastern North Carolina, Alabama and the Georgia and Alabama—seven in number and representing a membership of 20,550 with a few churches not reporting and having two hundred and nine churches and ninety-one ministers. This does not include the work of the church for colored people. They have their own churches, ministers, schools and teachers. I believe we could do a great deal more for Christ and the Christian Church in this southern field than we are doing. With such an arrangement. I believe we ought to put a strong man in the field as an evangelist who might go from State to State, preach, conduct meetings and organize churches. With such a man in the field, with strong support back of him, going from place to place and establishing churches in centers of influence and then from such centers of influence the church could work out into adjacent territory. By so doing we would be laying a broad foundation for church extension and I believe we could build up rapidly as a church.

If I mistake not the world, this part of it, is ripe for the doctrine and teachings of the Christian church. If we do not as a church give the principles we hold to the world, we are remiss to duty; and by the law of sequence we will suffer loss. If we are to reap a great harvest we must sow largely by many waters. We have the field, we have the principles and the money will be forthcoming for extending and maintaining our church work when we get at the work in a business like way, push the work and keep at it under the presence and power of the Holy Spirit. I think it would be well for the church to secure the services of the strongest man we have and send him forth as an Evangelist to preach, win souls, plant churches and when a church is planted station a good pastor-preacher at it and bid him develop it, build it up and extend to the territory round about.

One great step for the development of the southern church work and for the extension of the Christian church is to put an evangelist missionary in the field, and back him by strong Home Missionary support.

The work done by the Southern Christian Convention along the lines of church extension is very commendable but the field of operation has been somewhat contracted when we consider the southern field as a whole. The Convention has not had men nor money at command to launch and support much new work in the way of extension—and then I fear we have not had large enough vision.

So far as I know we have no church in South Corolina. This ought not to be. We ought to plant churches in South Carolina and thus unite our work in North Carolina and Virginia with our work in Georgia and Alabama. And then we ought to extend our work into the territory beyond. When we think of the work done by churches, conferences and Home Mission Board of the Southern Christian Convention with the aid tat has come from the "A. C. C. Mission Board," to certain points, such as Winchester, Norfolk Memorial, Portsmouth, Lambert's Point, Newport News in Va., Greensboro, Durham, Chapel Hill, Raleigh and Henderson in N. C., Columbus in Ga. and other points in town and country not mentioned above, we have cause for congratulation. But the fact remains that we have hardly touched, as it were, the great Southern field in its lengths and breadth. We have labored in groups in settlements, and we have done well where we have labored; but we have not undertaken to extend our principles and church in a broad and general way. We have not gone into new territory and planted the church for Christ as it has been our privilege and opportunity to do. And there are points at home in the boundaries of groups of working churches that we have not occupied, some of them important by reason of location, business interest and because the people are there. There is High Point in the boundaries of the Western N. C. Conference—a good city—with large manufacturing interests that ought to be entered at once. A good strong church at this center of influence would mightily strengthen the Western N. C. Conference. It would not only win souls for Christ, but would gather up those moving into the city from Christian churches in the country, and its influence would be felt for good throughout the conference of which it was a member. The establishment of a church at High Point would strengthen the hands and hearts of the Western N. C. Conference to attempt great things for Christ. The conference needs to undertake just some such great work and in my opinion the work at High Point ought to be undertaken now. I hope the Conference Home Mission Board and the Home Mission Board of the S. C. Convention and the A. C. Convention Home Mission Board will take High Point under consideration. Other points might be mentioned in the home field but I have mentioned High Point because I know the place, something of the conditions there and some of our people who live there. I served some of them as pastor before they moved to High Point. Christ said to his disciples, "The harvest truly is great, but the labourers are few: pray ye therefore, the Lord of the harvest, that he would send forth labourers into his harvest. "Luke, 1: 2.

"Let us, then be up and doing,
With a heart for any fate;
Still achieving, still pursuing;
Learn to labor and to wait."

Greenville, Ohio.
May, 13, 1912.

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR.

* * * * *

Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

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Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

* * * * *

The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

THE RELATION OF THE TWO CONVENTIONS.

It is a matter of common regret that any misunderstanding ever arose as to the status of the Young People's General Convention in the Southern Christain Convention, yet all are happy that since it had arisen that it was brought up and threshed out at Elon College a few days ago. The gist of the convetinon's action is this: That all Sunday schools and Christian Endeavor societies in the Southern convention have been federated, and that all Sunday school and young people's conventions, by whatever name called organized in the several conferences are embraced in and should report to the Young People's General Convention.

This question arose in the convention when the committee on Sunday schools made its report, and was finally determined under the head of the Young People's Convention report. The resolution offered by Prof. W. P. Lawrence, and adopted, sets out the action of the convention:

"Whereas there is a difference of opinion as to the relation between the Sunday School Board and the Young People's Convention.

Resolved, that according to the records of this Convention as shown at page 10 of the 1908 Annual, page two, (Executive Committee's report) of the 1911 Annual and by the Constitution of the Young People's Convention adopted in 1909, it is the sense of this body that the Sunday-school and Christian Endeavor Boards have been federated, yet without destroying the identity of either, any more than the federation of local churches into a conference destroys the identity of those churches. That we commend to this federation the Home Mission Board as a suitable channel through which to do home mission service." Which was amended as follows: "That the federation herein provided for is intended to apply to the federation of the Christian Endeavor and Sunday school forces in the several Conferences through a common Convention."

It seems that the chief objection to the Young People's Convention on the part of those who oppose it is its name. If this is a mistake, we believe it can be remedied when it is shown that it should bear some other title. Certainly this organization has its imperfections and has made its mistakes. There is no organization that has not its defects; not the Southern Christian Convention even.

We trust that all who wish to see Sunday school and Christian Endeavor work prosper in our denomination will get together and assist in working out the details, plans and means of building up these two most important auxiliares.

The officers of the Young Peoples Convention stand ready at all times to furnish either information or assistance.

NOTES ON C. E. TOPIC, JUNE 9.

Subject—"Happy Memories: How to Make Sure of Them." I Thess. 1:1-10. (Absent and Former Members' Letter Meeting).

This meeting is largely for the purpose of hearing from the former members of the society who are in other towns or who cannot attend the society. It is necessary to start in time in the leader's preparation. All absent members should be written to and answers to be read in the meeting insisted upon. Most of them will gladly respond. The replies should be divided among the members present and as the roll of absentees is called the response read. Ask former members for reminiscences and "happy memories."

About Memories.

Our minds and hearts are only a collection of memories. Much of our thought is but the suggestion of memory. How important it is then that we ever keep our selves in places where our memories will be pure and uninterupted. Vice places its stamp on memory, its contagion reaches the mind and heart and these in turn control future thought and conduct.

The sweetest and bitterest moments of our lives are the times when we sit down and turn the pages of memory's book. The actions of today determine whether or not the memories of today will be sweet or bitter. Before one is thirty memories do not mean much to him as they do after that time. From manhood's estate until the evening of life the thoughts of the future years of life decrease and reminiscence takes its place: as hopes died out, memory becomes more vivid and more real.

The opinion that others entertain of us are only a collection of their memories of our words and conduct. Let us bear this in mind and endeavor to make every memory that others have about us pleasing. We are remembered not by what others have done for us, but by what we have done for others. We do not remember others for what we have given them, but by what they have given to us and done for us.

Some one has said, "Memory is a bank; you draw from it only what you have put into it." Plant today the seeds of happy memories and they will spring up and at harvest time you will reap a hundred fold. Plant the seeds of wickedness and a hundred bitter memories of your wrong will come upon you as the years slowly pass along.

From the Pens of Others.

The two offices of memory are collection and distribution.—Johnson.

O, Memory, thou bitter-sweet both a joy and a scourge.—M. DeStael.

Memory is the treasure-house of the mind wherein the monuments thereof are kept and perserved.—Fuller.

A memory without blot or contamination must be an exquisite treasure, an inexhaustible source of pure refreshment.—C. B.

The joys I have posessed are ever mine; out of thy reach, behind eternity, hid in the sacred treasure of the past, but blest remembrance brngs them hourly back.—Dryden.

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in the spirit of love.—Henry Drummond.

"My dear boy, there's nothing on earth sweeter or bitterer than an old man's memories. And the things you are doing and sayng to-day will be your dreams when your hair is white. Make your dreams pure and kindly a nd sweet."—*Robert J. Burdette.*

Surely some of your happiest memories are the beautiful things we have seen in the lives of these around us. It is not well therefore, to cultivate the habit of looking for the good in others, to remember that other people just as much as ourselves, *mean* to be honorable and kind and true, and to seek the reason of their failures, and treasure in our memories not the failures, but the success? —Caroline Curtis.

The author of the poem, "I remember, I remember, the house where I was born," looked back on a very happy childhood, but his memories gave him "little joy," because he was "farther off from heaven" than in boyhood days. It would be better for a man to look back on privation and suffering, and see that God had been through it drawing him nearer Himself.—Laura Moore.

I saw an old man planting a tree before his door. He said he thought it would be pleasant to sit in its shade. Poor man; he forgot that long before that tree would cast a grateful shade, with wide spreading branches, he would be in his grave. He ought to have planted the tree in the days of his youth, and then he could have enjoyed its shade in his old age.—*Dr. J. R. Miller*

Myrtle Reed makes a character in one of her books say, "I have deliberately forgotten all the unpleasant things and remembered the others. When a little pleasure has flashed for a moment against the dark, I have made that jewel mine. I have hundreds of them. I call it my necklace of perfect joy. When the world goes wrong, I have only to close my eyes and see all the links in my chain, set with gems, some large and some small, but all beautiful with the beauty which never fades."

For Daily Reading.

M., An old-time letter. 2 John 1-6.
T., Remembering friends. Phil. 1 :1-8.
W., By good will to all. Luke 2: 8-14.
T., By a useful life. John 9. 1-5.
S., By purity. 1 Tim. 4: 12.
Sun., June 9. Topic—

One Plan a Month.

The Committees of an Australian society concentrate each month on a definite idea or plan of work for the four weeks. Thus, for one month the lookout committee combated unpunctuality. This was followed by a month's attempt on the part of the prayer-meeting committee to brighten up the meetings. The prayer-meeting committee planned its efforts in this way: the chairman was prepared to lead the meeting if the leader did not appear on time; another member of the committee provided special music twice a month; another looked up helpful selections for those that did not usually take part; and yet another agreed to arrange the seats differently at each meeting, and to distribute the hymn-books. Of course the influence of these special efforts does not pass of with the passing of the month.

MARRIED.

Nelson-Harton.

At the home of the bride's parents, Andrews Ave., Henderson, N. C., May 8th, 1912, I united in marriage Mr. Benjamin H. Nelson and Miss Rozelle Harton. There were present a number of friends. Miss Pearl Harton, sister of the bride, was bridesmaid and Mr. J. T. Nelson, brother of the groom, was best man. The bride was given away by her father, Deacon C. D. Harton, of our church. The Christian Church ring ceremony was used.

The bride is the faithful organist of our church and has been since its organization. She is also president of the organized Bible class, a leader in Christian Endeavor work and faithful in advancing every interest of her church. The groom is a prosperous, enterprising young man and has for several years held a position with one of the largest manufacturing concerns here.

The bridal presents were numerous and handsome. Our people are delighted to know that after their bridal trip to Virginia, Mr. and Mrs. Nelson will make their home in Henderson. My prayer is that a heavenly Father my richly bless them in material prosperity and happiness that comes as a result of useful lives.

C. E. Newman.

Oakley-Woodliff.

Mr. Jack Oakley and Miss Mary Elizabeth Woodliff were united in marriage at my residence, Rowland St., Henderson, N. C., on Sunday, Feb. 25, 1912. The bride is a daughter of Mr. Charlie Woodliff, the leader of singing at Fuller's, and a splendid Christian lady. Mr. Oakley is a farmer of Vance County. My prayer is that they may be happy, prosperous and useful.

C. E. Newman.

DIED.

Williams.

Julia Malinda Williams was born Sept. 30, 1830, and died May 16, 1912, in her eighty-second year.

She was married in the year 1849 to Loton A. Williams, and to them were born nine children, seven of whom are living.

She professed faith in Christ and united with the church at Pleasant Ridge in the year 1870. She became one of the charter members of Ramseur Christian Church, and was a member until death.

Her last three years were years of suffering and affliction—not being able to walk. Loving hands ministered to her during these years, and eyes that did not tire of constant watching were bathed in tears when she passed away. She expressed a willingness to die and said that she was ready.

She leaves four sons, three daughters, and twenty-seven grand children who feel their heavy loss. The writer conducted her funeral from Ramseur Christian Church.

T. E. White.

Joyner.

Mrs. Martha M. Joyner died at her home near Franklin, May 3, 1912, aged 73 years. Her husband, Bro. L. Thomas Joyner, preceded her to the grave about two years. The deceased has two brothers, and two sisters, one step-daughter, Mrs. Dan Gillett, living—W. M. and Robert Cobb, and Mrs. R. T. Vaughn, and Mrs. J. Fox.

In early life she united with the Union Christian Church. She loved her church, and was faithful to her interests. She was kind and gentle, and never said an unkind word about any one. Her faith was strong, and the end was not feared.

For some months she had been declining, but the end came quietly and she simply fell asleep. The funeral was conducted from the Franklin Christian Church by the writer assisted by Revs. C. E. Blanlinship, and J. L. McCutcheon, es. Her pastor, Rev. R. H. Peel, was away pastors of the M. E. and Baptist Churchfrom his home, and did not receive the telegram in time to be present for the funeral. The interment was in Poplar Spring Cemetery.

C. H. Rowland.

Scoggin.

At the home of her parents in Garner, Wake County, N. C., May 14, little Fannie Lee, daughter of F. F. and Bessie Scoggin. She was plucked as a beautiful rose-bud by the death angel and carried to the paradise of God. May our heavenly Father bless father, mother and the dear little brother, Lloyd, left here below. The little babe was one year and seven months old. She was, by loving hands, laid to rest in the cemetery at Hayes' Chapel. Funeral services by W. G. Clements.

Edwards.

On May 10, 1912, Miss Priscilla Edwards passed to her rest, aged 65 years. She had been afflicted for many months, but she bore her suffering with patience. She was a devoted member of Union Christian Church. She was the last of ten children. Funeral at the home, and the interment was at Poplar Spring Cemetery, Franklin, Va.

C. H. Rowland.

—As was to be expected, Col. E. E. Holland, Suffolk Va., Congressman from the second Virginia district, had no opposition for renomination and the primary appointed for July in which to select the nominee has been called off and Col. Holland will be declared the nominee by the executive committee of his district. This is not only a compliment to Congressman Holland's fine record at Washington but to his district as well in recognizing the worth, fitness and ability of this faithful public servant and Christian gentleman.

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

Members of the Board.

Mrs. C. H. Royland, Franklin, Va., President.

Mrs. L. F. Johnson, Raleigh, N. C., Vice President.

Mrs. W. H. Carroll, Burlington, N. C., Secretary.

Mrs. W. F. Walters, Winchester, Va., Treasurer.

Mrs. W. A. Harper, Elon College, N. C., Corresponding Secretary.

Miss Bettie Stephenson, Boone, N. C., Superintendent Young Pepoles' Societies and Cradle Roll.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

The Woman's Home and Foreign Mission Board of the Southern Christian Convention, met in the Christian Church at Raleigh, May 22, 1912, at 11 A. M. The meeting was called to order by Mrs. C. H. Rowland, who read the 37 chapter of Ezekiel, followed by prayer by Dr. J. O. Atkinson.

The Board consists of the following members:

Mrs. C. H. Rowland, Franklin, Va., Mrs. W. A. Harper, Elon College, N. C.; Mrs. W. T. Walters, Winchester, Va.; Mrs. H. W. Elder, Richland, Ga.; Mrs. L. F. Johnson, Raleigh, N. C.; Miss Bettie Stephenson, Boone, N. C.; Mrs. W. H. Carroll, Burlington, N. C.; four of whom were present.

Letters of greeting from Rev. Emily K. Bishop and Miss Bettie Stephenson were read. Mrs. Bishop's letter pointed to II Thess. 2:16, 17—Ruth 2:12:—"Now our Lord Jesus Christ himself and God, our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

"The Lord recompense thy work and a full reward be given thee of the Lord God of Israel under whose wings thou art come to trust."

The first business to claim the attention of the Board was the election of officers for the Board. The following were elected—"Mrs. Chas. Rowland, Chairman; Mrs. L. F. Johnson, Vice President; Mrs. W. H. Carroll, Recording Secretary; Mrs. W. T. Walters, Treas.; Mrs. W. A. Harper, Cor. Sec. Miss Bettie Stephenson, Superintendent Y. P. Societies, "Willing Workers" and Cradle Roll. It was resolved that this Board issue a call for $1,000.00 per year for two years, this amount to be raised by the women of the churches under the jurisdiction of the Southern Christian Convention. To this end each Conference is asked to raise the following amounts:—Eastern Va. Conference, $300.00; Western N. C. Conference, $150.00; N. C. and Va. Conference, $150.00; Alabama Conference, $75.00; Ga. and Ala. Conference, $80.00; Va. Valley Central Conferenee, $100.00; Eastern N. C., $150.00;

Moved and carried that committee of two be appointed to prepare the Call for the $1,000.00 in pamphlet form. Mrs. W. A. Harper and Mrs. W. H. Carroll were appointed, to be assisted by Dr. J. O. Atkinson.

A constitution for Young People's Societies was adopted. (Constitution to be printed next week.)

Moved and carried that in lieu of the Conference Boards distributing the funds, as provided in Article VII of Constitution for local Societies the Board ask the Conference Boards to forward their funds to this Board for distribution on basis named in Art. VII of Constitution, after deducting actual expenses. Resolved that local Societies provide for local expenses by special collection to be taken at the annual meeting held for the election of officers.

Dr. J. O. Atkinson was instructed to have 500 copies of the Constitution for "Willing Workers" Societies printed.

The Corresponding Secretary was instructed to draft a uniform blank for reports for all societies; and to have stationery made with the proper heading, giving names of officers, etc. for the use of the Board.

Moved and carried to have a program committee of two—whose duties shall be to prepare programs for monthly meetings in local societies. Said program to be published in The Sun. Committee as follows: Mrs. W. A. Harper, Mrs. W. H. Carroll.

Each member of this Board was instructed to file expense account with Treasurer of Board, and that she be instructed to pay accounts out of first money coming into her hands.

Moved and carried that local Societies be instructed to send all special funds to the Treasurer of their Conference Board and from her, to be forwarded to the Treasurer of Convention Board. (Mrs. W. T. Walters, Winchester, Va.) to be forwarded to the proper persons or cause, as designated by Treasurer of local society.

Resolved that all local societies be asked to observe the week of prayer—1st week in January—and that every Society make a special offering for Woman's work at its meeting help just preceding Christmas—and that this offering shall be known as the "Christmas Offering for Missions." This Board recommends for Mission Study Classes the following books:—"Western Women in Eastern Lands. Decisive Hour of Missions, by Mott. Aliens or Amerieans. Sunrise in the Sunrise Kingdom., Missionary Stories, by Mrs. Burnett, for children."

The Cor. Sec. was instructed to write to the Treasurer of the Conference Boards asking them to forward all money as soon as collected to the Treasurer of this Board—Mrs. W. T. Walters, Winchester, Va. The Board adjourned to meet at Elon College on Wednesday following the seeond Sunday in May, 1913, and 10:00 A. M., unless date and plaee of meeting should be changed by order of the chairman of the Board.

Dismissed with prayer by Dr. J. O. Atkinson. Mrs. W. H. Carroll. Rec. Sec.

Burlington, N. C.

ELON COLLEGE LETTER.

I have had great pleasure recently in the privilege of attending the memorial day services of two of our best-known churehes in this State—Mt. Auburn (Warren Co.) and Parks Cross Roads (Randolph Co.)—strategie points they in our past history and worthy monuments of our present achievement.

Mt. Auburn, for several years, has not been able to seat the throngs that come from various quarters to attend her memorial serviees, and has been compelled to have one speaker in the house and one in the grove, they exchanging places in the afternoon. The Conference minutes before the War show the same necessity then. Rev. Jas. L. Foster is the honored and beloved pastor of this faithful church. On Saturday before, the heavens opened and the floods descended. So also on Sunday. Yet the house was more than full. The weather was such that the grove speaking was dispensed with. Rev. C. C. Peel was present, representing the Christian Sun, and preaehed to great acceptance in the afternoon.

Parks Cross Roads is one of the largest and most influential churches of the Western N. C. Conference. The exact date of its organization is not known, but Rev. J. W. Wellons was pastor there fifty-three years ago and was making his home with the father of Brother I. W. Parks when he was born and he is now fifty-

three. An immense concourse attended the memorial services. The list of the dead interred in the cemetery was read in the city of the dead among the tombs as prepared by Brother R. W. York, Secretary, and was admitted to record. This was very impressive. The afternoon was given over to short addresses by Mr. Hugh Parks, Jr., Prof. R. C. Cox, Pastor L. I. Cox, now honored and loved in three great years of service there, and others.

Both these churches, it will be remembered, responded liberally through their members to the Special Fund and the Mt. Auburn Church as an organization joined in the fund just raised to pay for the fire-escapes and new porch to the North of the West Dormitory. The power for righteousness of these two intelligent, loyal, consecrated congregations cannot be computed in time. They are the most popular church in their respective communities, and they are popular, not because they cater to the ways of the world, but because they stood for the Christian life in its purity and power.

What a beautiful custom this of memorial day is! And how appropriate the time—in this gorgeous month of roses! and how suitable the offering of flowers is—testifying the unselfishness of the lives of those who have gone on before! But he keeps memorial days best, who does his daily work, whatever it may be, well and conscientiously, and so reflects honor upon those who, now translated, have made his existence and his attainment possible. W. A. Harper.

RALEIGH CHRISTIAN CHURCH BUILDING FUND.

Dear Friends:

We are patiently waiting for your mite to add to our building fund. We feel that you must be interested in a cause like this one, and that you will respond with at least a small offering. We need the help you can give. The Lord will bless your gift to this work. Please send check or subscription today.

Standing of the fund:

Reported May 8th	$7,094.27
John E. Murdock, Raleigh, N. C.	.25
W. C. Ellington, Raleigh, N. C.	.25
R. T. Stewart, Raleigh, N. C.	1.00
Mrs. Rosa Upchurch, Raeford, N. C.	5.00
C. B. Barber, Raleigh, N. C.	10.00
James McKee, Raleigh, N. C.	10.00
Amount	$7,120.77

Total subscriptions, 358.

L. F. Johnson, Pastor.
Raleigh, N. C., 310 W. Edenton St.

—Wilbur Wright, the noted aviator, is seriously ill with typhoid fever at his home in Dayton, O.

Constipated? Go To Your Doctor

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.

J. C. Ayer Co., Lowell, Mass.

—The "peace and dignity of the State" seem threatened in Cuba, and the United States gunboat, Prairie, sailed with sealed and hurried orders for Havanna on May 23. The situation is not reassuring as there is continued talk of a revolution and one or two small skirmishes have already taken place.

—The North Carolina Press Association will be held at the Atlantic Hotel, Morehead City, July 23-25. There are about 150 members, editors and publishers who include the leading publications in the State and, as the Charlotte Chronicle observes, "the few who have not yet joined should do so."

—We note with great pleasure that the walls of our Ponce, Porto Rico, church building are rapidly going up The corner-stone was laid April 28. Rev. D. P. Barrett, pastor, sends us photographs taken April 28, 29th, May 6th which show rapid progress in the building and a beautiful site. We have delayed this great work all too long, but rejoice now that the work of building goes forward.

—Miss Affie Griffin, who graduated at Elon College last June, and who has taught the past year successfully in our Elon Graded School, was married at Pittsboro, N. C., Wednesday, A. M., May 15th, to Prof. D. B. Bryant, of Rich Square, N. C. It was a beautiful marriage at the elegant home of the bride's brother, Hon. J. L. Griffin, Pittsboro, and several friends were present to join in the festivities and extend congratulations. Mr. and Mrs. Bryant are on a trip north, but are to spend the summer at the University of N. C., the alma mater of the groom. The writer was present at the marriage and joins the hosts of friends in extending best wishes and congratulations.

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Music that sings and revives.

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Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

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J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward	**$1,118.36**
Dues.	
Chas. E. Newman, Jr.	.60
Hannah C. Newman	.60
Helen S. Newman	.30
Maryon Saunders	1.00
Monthly S. S. Offering.	
Union, N. C.	.65
Lebanon, N. C.	1.25
Wadley, Ala.	1.25
Antioch, Va.	.65
Beulah, N. C.	1.00
Waverly, Va., 3 months	12.18
Special Offering.	
L. A. S., Bethlehem, Ala.	5.00
Mrs. Hattie Blanchard	3.00
T. J. Fraley, Burlington	10.00
F. M. Carlton	6.50
On $660.00 Debt.	
A Friend	1.00
Mrs. T. W. Parks	1.00
Lucy E. Branch	1.00
Marvin Branch	1.00
Amount 17th week	$47.98
Total	$1,166.34

Elon College, N. C., May 22, 1912.

My Dear Children and Friends:

It seems that I cannot arouse the many silent cousins who have joined our noble work of liberality and love; and yet it is by the leading of the children that we have wrought out the work of the Christian Orphanage. We are glad to welcome Lucy and Marvin Branch to "the home coming week." We thank you and wish you a very happy and successful year, and hope that hundreds of other cousins may respond.

We have but one more chance to be one of the 20 to pay off the mortgage on the Orphanage by June, when it is due. The Supt has written more than 40 friends and asked for this help with only five responses; he has written many pastors and with no response except that they could do "nothing now, in their field." The good friend of Eastern Va. who started this move says we have till the first day of July to meet his offer. Brethren and sisters, I appeal to on—shall we let it pass? Write us and say you will pay $50.00 or you will raise it in your church.

We are grateful for the help given in our $1.00 proposition on the $660.00 debt, the offerings made will help us nicely and we hope soon to pay off our account.

Donations—

W. J. Brooks, Jonesboro, N. C., two bushels of fine seed corn. We thank you, Brother Brooks, for this nice gift, and we are hoping that we shall be able to harvest a fine grain crop.

J. W. Dowling, Manson, N. C., 1 gal fine seed peas.

Miss Florine Moore, Manson, N. C., seed beans. We thank each of these kind friends for the gifts which well help us in making food for our family.

T. E. Brickhouse, Norfolk, Va., 1 barrel of apples for Easter, and how our children enjoyed them, Brother, was a sight in the world! We are grateful to you.

Mr. and Mrs. D. P. Hurlburt, Springboro, Pa., 1 package of clothing for the children. We are grateful to Bro. and Sister Hurlburt for this kind consideration.

Mrs. E. T. Pierce, News Ferry, Va., 1 fine Holstein, heifer calf. This is a very valuable gift, and we thank Sister Pierce so much for same. We have tried to buy some young Holstein cattle, but they are too high for our purse.

All together we have a very nice report this week. We ask the cousins to rally to the Corner. We shall be pleased to hear from many of the "old Cousins" on "Home Coming Week."

Yours hastily, Uncle Jim.

Auburn, N. C., May 15, 1912.

Dear Uncle Jim:

I send one dollar as I am one of the old Cousins. Hoping it will help some on the Orphanage debt, I will close with best wishes to all the cousins.

Sincerely yours, Marvin Branch.

Thank you, Marvin, for the kind remembrance and hope you may ever remember that the old cousins virtually paid for the present building which is known as "Children's Building."

Auburn, N. C., May 15, 1912.

Dear Uncle Jim:

Here comes another one of the old cousins on the proposition of "Home Coming Week." I am sending $1.00 on the Orphanage debt, hoping it will help a little. I will close with love and best wishes for all. Sincerely,

Lucy E. Branch.

We are glad to welcome a few lines from you, Lucy, and hope you will ever prove loyal to "The Band." We trust "Home Coming Week" may touch hundreds.

Dear Uncle Jim:

I have been on a visit to Grandma Boon at Elon and here is a dollar for my past dues. I am coming again at commencement. Your little nephew,

Maryon Saunders.

We miss you from our little town, Maryon, and will always be glad to see you.

Henderson, N. C., May 15, 1912.

Dear Uncle Jim:

Newman wants to know "What has become of Uncle Charlie's little folks?" We are right at home, well and busy playing. We simply let the months fly by until our dues amounted to so much it seems hard to spare so much at one time. Much easier, cousins, to write often and send a little each time.

Helen is the worst run-away in town. Hannah Clare always goes to bring her home—and both stay. Charles thoroughly enjoyed his trip to Elon and his visit to the Orphanage. All of us expect to come to Elon in the summer.

We enclose one dollar and a half—which, if we have counted correctly, pays up to the present. Lovingly,

Charles E. Newman, Jr.
Hannah Clare Newman,
Helen Shivers Newman.

That is right, childen. My, but we've missed you! Don't let the time slip again without your bright letters.

---

500 Cheatham St., Lynn, Mass.

Dear Uncle Jim:

I am a member of the People's Christian Church. Our pastor's name is Rev. P. S. Sailor. Our class would like a picture of your girls and boys. If you have no pictures, when you have one taken, write us the cost, and we will gladly send the amount. From this picture each girl is to take one or two children and correspond with them. Will you also send their names.

There are seventeen girls in our class. We organized our class in January. The name is "The Busy Bees." I am president. Our teacher is Miss Ethel Sailor. I am sure we all love her dearly.

We have not made so much progress in the past few months as I hope we will in the future.

The class sends its love.

Your cousin. May S. Miles.

We are glad to have your class join our Orphanage workers, May. We have no picture of full group. We thank you and class for interest and wish "Busy Bees" great success.

"A preacher should know his people, even unto the first name of their dogs."

ATTRACTIONS OF THE NATION'S CAPITAL.

Springtime in Washington is most delightful; there are so many trees, flowers and parks, and, consequently, birds. Every American should visit the capital of his nation, for it would make him more patriotic, and a better citizen. He should see the magnificient buildings, the beautiful grounds and the human wrecks that changes in political fortunes have made.

There is something about the place that attracts like a magnet. Men stay here and virtually starve to death when they could do well back in the states from which they came. Young women, first class stenographers and clerks, will slave in Washington for $30 or $40 a month when they could make three times that much in North Carolina. There is something—something that you cannot see, or describe, but feel—that makes you cling. I have felt it. The poor, ragged, wan-faced "has beens" that warm seats in the public parks day after day, and sleep in filth night after night, and the old and decrepit, shadows and ruins of better times, have felt it. The glitter and the pomp of things must have something to do with it.

At this season the town is full of visitors—tourists, they call themselves—and the hotels reap harvests. New England sends thousands of young men and women here every year to see the attractions. The visit to Washington is part of the New England eduucational system. Train loads of school boys and girls are emptied at the union station in April and May.

Washington business men, hotel proprietors, automobile men, and others have learned how to handle big crowds. The cars arrive and the passengers are transferred to large automobiles and distributed to the hotels. I have seen as many as 100 persons in a big automobile, seeing Washington, and listening to the eloquent speech of the spieler.

Barring the statesmen, the most interesting thing here to me is the park with its wealth of trees, and birds. The grounds about the capital are thick with grand oaks, hickories, elms, and chestnuts and a great variety of shrubs and flowers. In every tree or bush there are birds.

Mount Vernon, the home of George Washingtton, is the most popular place. It is just across the Potomac River from Washington. Arlington, the old home of Robert E. Lee, now the National Cemetery, is quite as pretty as Mount Vernon. Every woman wants to see the East room, the social hall of the White House. Every boy would climb the Washington Monument.

Visiotrs, as well as residents, find much to entertain and instruct at the following named places: Arlington Cemetery, the Botanical Gardens, the Bureau of Fisheries, Government Printing Office, Library of Congress, the Francis Scott Key House, Lincoln Museum, Mount Vernon, Marine Barracks, National Museum, the various departments, Washington Monument, the White House, Zoological Park, and the Bureau of American Republics. Of the departments, the Treasury, where the money is made is the most popular.

There are many other things to see.

An Edudational Tour on June 10th at a small expense is being arranged by the Norfolk Southern Railroad. You should join this tour and see the most beautiful and interesting American city.

Call upon any Agent for ocmplete information, or write.

W. W. Croxton,
General Passenger Agent.
Norfolk, Va.

The Best Way? Go To Your Doctor

No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it. Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles.

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AMONG THE CHURCHES.

Columbus, Ga., Letter.

Since the lovely spring has greeted us our work at Rose Hill is taking on new life. The attendance at all church services is considerably larger than it was some weeks ago, and this is very gratifying to both pastor and people.

On the second Sunday in April we began a series of meetings, which lasted for two weeks, closing the fourth Sunday night in April. The interest of the meeting was good from beginning to end. The attendance was good at every service. The pastor did not succeed in securing any ministerial assistance, but I am glad to say I had the hearty co-operation of the church and not only the members of our church and denomination, but the good people of other denominations joined in with us, and we all worked together as one for the salvation of souls and for the upbuilding of Christ's kingdom. God blessed us with a gracious revival, and we praise and adore Him for it. As a result of our meeting there were five or more professions of faith in Christ, a large number of back-sliders reclaimed, and eight additions to the church. All of these members give promise of making us strong, loyal, and faithful workers.

Last Tuesday night, May 14th, the pastor administered the ordinance of baptism, by immersion, in the presence of a large congregation, and the services seemed to have been enjoyed by all present.

Yesterday, May 19th, was a good day with us. The pastor used as his subject for the morning sermon: "A definite Purpose,," Phil. 3:13-14. Evening subject, "The Day of God's Wrath," Rev. 6:17. One member was received at the night service, making a total of twenty-one we have received this year.

The work here, I am glad to say, is gradually moving forward, but we as a church are not doing what we should do. There is room for improvement. What our church needs above all things else, is more spiritual power and until it come into possession of that, it can't do work that it should do. May God hasten the day when all of our churches will possess more of the real Spirit of Christ, and show to the world that there is a reality in the religion of our Lord and Saviour Jesus Christ. W. L. Wells.

2819 Beacon Ave., Columbus, Ga.

Norfolk Letter.

These are beautiful days. God has filled them full of sunshine, flowers, and the merry songs of birds. if one can for a moment think on the beauty round about him, it brings cheer and courage. On such days as these I love nothing better than to get out into the park, or into nature undisturbed by man's hands. It seems that God is nearer in such places, yet he is near everywhere.

Two pieces of paper, emblems of the debt which the Third Christian Church has been owing, went up in smoke at the "Note Burning Celebration" last Tuesday evening. At the same time was celebrated the payment of all the indebtedness on the church piano. The Ladies Aid Society is happy in realizing that they not only bought, but also paid for the instrument themselves. The debts mentioned above were paid by free-will offerings from the congregation and by their friends. After readings and musical selections, Dr J. P. Barrett closed the celebration with a brief service of prayer and devotion.

Rev. D. A. Keys reports progress at South Norfolk and Rosemont. A two-weeks series of meetings closed Friday night at the former charge. Bro. Garman did the preaching. The attendance was very good. There were several conversions. Yesterday two persons were baptized by immersion and one by

sprinkling. Some of those were from Rosemont and some from South Norfolk. The pastorate of Bro. Keys is bearing good fruit. The work at Rosemont is especially encouraging both in general interest and in increase in membership. Bro Garman, the pastor at Lambert's Point, also reports encouraging progress.

Sister J. W. Harrell of Portsmouth was quite sick last week but is now much better.

Last night Dr. J. P. Barrett and the writer exchanged appointments, Dr Barrett preaching at the Third Church and the writer at the Memorial Temple.

Rev. H. S. Booth of Lexington, Ky., has been secured as supply for one month at the Third Church. He comes well recommended and a call may be extended him.

A. M. Hanson.

May 20, 1912.

Winchester Letter.

Sunday was an interesting day in our Winchester Church. A larger congregation than usual gathered for the morning service. At the conclusion of the sermon, six good members were received into fellowship. Following this Brother E. W. Cather was ordained as a deacon. He is an earnest Christian man, thoroughly interested in our work, and loyal to the denomination. He immediately assumed the duties of his office by assisting the pastor in administering the communion service. Our Sunday school met at three o'clock and eight new members joined. Our church membership is now 34 and our Sunday school enrollment, 230, with new names being added to the latter nearly each Sunday. Had an interesting Christian Endeavor at 7 P. M., and a good congregation at our evening service, among whom were quite a number of new faces.

We had the pleasure of having with us recently, that old soldier of the Cross, Rev. J. H. Barney, of Clearville, Pa., who, though unwell, preached at the evening service a sermon that was highly appreciated by our congregation. We were also delighted to have with us our Home Mission Secretary, Rev. O. W. Powers, D. D., who kindly stopped over with us on his way home from the Southern Christian Convention and preached on Wednesday night. The cosgregation was not large, as it was a mid-week service, but those present were not only pleased, but edified. We are looking forward with interest and pleasure to a visit from Dr. J. F. Burnett, who will preach for us on the night of June 4th.

Our church is under many obligations to Sister Annie Larrick, of the Timber Ridge church, for a beautiful and durable pulpit Bible which she gave us Easter Sunday. The Sunday school at Timber Ridge has reorganized by electing Bro. R. A. Larrick as Superintendent. Brother Larrick is a young man and inexperienced, but is studious and earnest in what ever he undertakes, and we bespeak for him and his co-laborers a successful year in the Sunday school work. Bro. J. M. Anderson who has been the faithful and efficient Superintendent there for many years, is having trouble with his eyes and wishes to be relieved of the responsibility. We shall hold a Memorial Day service with the Timber Ridge Church second Sunday in June.

The many friesds of Rev. J. W. Dofflemyre will regret to know that his health continues bad. He is able to preach occasionally, but he feels that his work is almost done and is looking forward to the end entirely submissive to the Divine will. Brother Dofflemyre has labored under many disadvantages in his ministry, but through his arduous labors he has accomplished a great deal for the cause and deserves a place in our sympathy and prayers in his affliction.

It was quite a pleasure to the writer to attend the late session of the Southern Christian Convention, and meet so many of the brethren. Our conference is so far removed from other sections of our work it is seldom we get to see a minister of the Christian Church. The Young People's Convention of our conference

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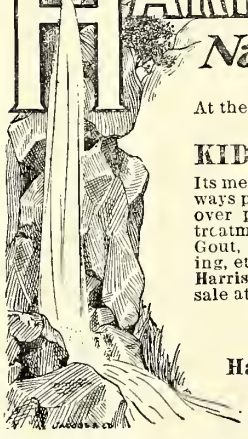

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met with the Palmyra Church, near Edinburg, June 12, 13 and 14. We hope to have a full attendance and a good convention.

The following contributions have been received for our church buildisg:

Previously reported	$5,539.12
Received since—	
Dr. M. B. Knight	$5.00
T. Z. Alger	1.00
S. S. Class	1.80
Prof. E. C. Sine	5.00
Netum Rathbun	1.00
A. W. McCauley	1.00
J. A. Wotring	1.00
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J. J. Morland	.50
Ira T. Miller	.50
Mrs. Ira T. Miller	.50
Mrs. Lottie Bennett	.50
Shelton Shanholtz	.50
A Friend	.25
Ladies' Aid Society	11.15
Mrs. Annie Larrick	13.00
Total	$5,589.32

We are thankful for all these contributions. We need one thousand dollars now and must have it from somewhere. I hereby appeal to the readers of The Christian Sun and Herald of Gospel Liberty not to let our work at this point be crippled for the lack of funds. Please send a contribution as soon as you read this. W. T. Walters.

Winchester, Va.

CONSHOHOCKEN LETTER.

On last Sabbath it was my privilege to visit Dover, Del., and preach for Dr. A. W. Lightbourne at the People's Christian Church, while he was in attendance upon the Southern Christian Convention. Great things have been accomplished there during the past three years under the leadership and direction of Dr. Lightbourne. He holds an enviable place in the hearts of the Dover people generally. The people go his way. Dover stands by him. Congregations were large and the music inspiring. I was splendidly entertained in the home of Dr. J. H. Wilson and shall ever think pleasantly of the hospitality and kindness of himself and family while with them. Rev. Elmer Sauls of Norristown, who had been secured to supply for me to go to the Southern Christian Convention, instead supplied for me to supply for Dr. Lightbourne, after I had to forego the pleasure of the Southern trip and visit. His services here have been kindly spoken of by my people.

The New Jersey Conference closed its eighty-second annual session with the Gulph Mills Church here last Sunday evening with services and a sermon by the president, Rev. John Blood, of Rieglesville, N. J.

The Conference opened Friday morning, following a Ministers' Institute Thursday. The entire day in the Institute was devoted to one subject, "The Revival," and was one of the most interesting days of the occasion. Rev. J. A. Donahue, of Brooklyn, N. Y., delivered the annual Sunday School address Sunday morning. Both were splendid efforts well received. Rev. Dr. O. W. Powers, Mission Secretary of the A. C. C., and Rev. J. H. Barney, of the Ray's Hill Conference, were present and contributed to the interest of the sessions. The opening sermon was preached by Rev. Geo. Reomer, of Cartersville. Rev. Z. A. Poste, Conference Secretary, resigned and Rev. J. A. Donahue was elected to the office while brother Poste was elected to the office of Treasurer. The latter was called home by telegram to conduct a funeral service, which the Conference regretted generally. Guests were served dinner and supper in th basement of the church, under the direction of the Ladies' Aid Society. The church and community seemed to regard it a real privilege to entertain the Conference. About sixty-five delegates and visitors were in attendance, and it has seemed lonely about the church and parsonage since they left. The Conference left a blessing and a benediction with the community. The session was harmonious throughout, not one discordant note being sounded at any time that we know of. It was a privilege to this writer to meet the ministers and representative folks of the Conference for the first time, in coming into their midst to labor with them, for our common cause. The Conference has some forcefnl men and workers, some ministers of culture and ability, and all impressed me. The regular offerings Sunday, without an appeal, amounted to about $30.00.

Our local work goes well. Thirty six were present Sunday in my Bible class. Since Easter we have observed "Mother's Day," entertained the Annual Conference, and now Memorial Day comes off on the 30th inst., followed by Children's Day exercises on the second Sunday in June. Since coming here I have received four members into fellowship on profession of faith, baptized four, and conducted seven funerals. We have no inside organizations in our church except the Ladies' Aid Society, and organized Bible Classes, although we have now a Boys' Scout Movement connected with the church as an outside organization and are planning for a Men's Brotherhood.

Fraternally, Murdock W. Butler.

May 22nd, 1912.

—Clarence V. T. Richeson, who was electrocuted in a Boston prison early on the morning of May 21 for the murder some months ago of Miss Avis Linnell, was brought to the old Richeson homestead, 18 miles from Lynchburg, Va., for burial, the solemn service being known to and attended by only a very few. Only Douglas Richeson, a brother, accompanied the remains from Boston to the last resting place. He went forth a preacher, the pride of a father's heart; he came back a corpse, being pronounced a murderer and, therefore, unworthy of life.

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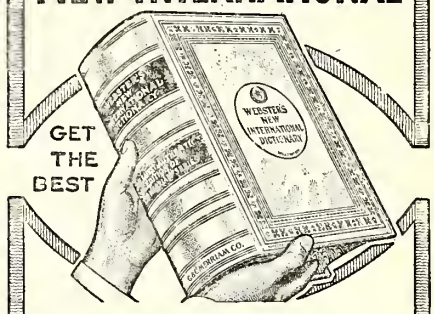

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" Lillington	10:00	2:53	8:25
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" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
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